

# EAST AND WEST SERIES

## AN INTERPRETER OF THE LIFE OF THE SPIRIT

<div>9/25</div> <div>LIBRARY</div>		Page
<b>The Faith of the Sikh Gurus</b>	.....9/225	1
By T. L. Vaswani	Shri Sri Sri Anandamayee Ashram BANARAS	
<b>Happiness is a Habit</b>		6
By Joseph Murphy		
<b>A Teacher of my Early Youth</b>		8
By T. L. Vaswani		
<b>Life Is A Love Story</b>		15
By J. P. Vaswani		
<b>The Royal Road to Attainment</b>		24
By Henry Thomas Hamblin		
<b>Call of Culture : Cultivate the Soul</b>		28
By T. L. Vaswani		
<b>Glimpses into Great Lives</b>		31
By J. P. Vaswani		
<b>Thus Spake Guru Arjan</b>		35
Daily Inspiration		
<b>Book Reviews</b>		40
<b>News And Notes</b>		45

NUMBERS 213-214

July, 1975

Gita Publishing House,  
10 Sadhu Vaswani Path,  
Poona-1, India.



## **GURU ARJAN DEV**

**I contemplate the Lord's Name night and day, and  
am in His Wonder lost!**

**Yea, I have attained to the highest state of bliss!**

**—Guru Arjan**



PRESENTED

## The Faith Of The Sikh Gurus

BY T. L. VASWANI

LIBRARY  
Sri Sri Anandamayee Ashram  
VARANASI.

When Guru Nanak was asked by a Muslim theologian how man was to please God, the Guru said:—"By humility and prayer." Over and over again, the Guru's hymns sound this one significant note:—"I am the dust of the feet of Thy servants."

When it was resolved to build the Temple Har-Mandir, the Sikhs said to Guru Arjan\* with a feeling of natural pride:—"The temple, sire! should be built higher than the other buildings." But the Guru calmly answered :—

*What is humble shall be exalted!  
The branches of a fruit-laden tree  
Bend low to the earth :  
Let us build the Temple  
Lower than all.*

And this Temple built "lower than all" has, indeed, been exalted. It is today the famous Golden Temple of Amritsar.

Guru Amar Das, too, was a pattern of humility. One day, he was kicked off his seat by Datu. The Guru calmly said:—"Forgive me, sir! My old bones must have hurt your tender feet!"

Neither Greece nor Rome, as it seems to me, realised the value of humility of individual and national life as the *Gurubani* does. You will not

\*June 13 was the Martyrdom Day of Guru Arjan Dev.

find humility mentioned in Aristotle's list of virtues. And the modern revival of naturalism in ethics fails to recognise humility as a virtue. Modern life glorifies the cult of the ego. The dominating civilisations of Europe and America worship "efficiency" as their God.

The Sikh type of character, as illustrated in the lives of the great Gurus, was related, too, to *smaran* or remembrance of God. Raja Birbal of Akbar's days imposed a tax on the Temple where the Sikhs worshipped God and kept an open kitchen, giving free meals to all without distinction of caste or creed. Raja Birbal sent soldiers ordering Guru Arjan to pay the tax. And the Guru sent a reply to the effect that government must not impose forced labour or taxes on the Temple. "I keep an open kitchen," Guru Arjan said; "I keep it with the offerings of Sikhs and saints. None is refused access to it. Take the corn and food you need. But I can give no money. I live by faith in God."

And the soldiers came back to the Guru reporting to him the Raja's order:—"If thou consent to meet me, well : else I shall come and sack Amritsar."

Calmly, the Guru sent his reply:—"My friend! I fear no one. The Creator will protect me."

"I fear no one!" Rightly says Manu no less than Carlyle:—"Victory over fear it is which makes man a man."

The Sikh character had this mark of fearlessness, and fearlessness was rooted in the faith:—"The Creator will protect me." In this faith Sikh boys and young men and women went forth to



bear witness to the Gurus in the face of suffering and torture, many-a-time in the face of death. "A Sikh soldier's merit," Guru Arjan said, "is never to show his back to the enemy." The Sikh soldiers, who fought for freedom in that day of India's peril, did not show their backs to the enemy, for they believed profoundly, "the Creator will protect me." The Gurus and their disciples had to face odds against them, but their faith sustained them:—"God is with us." In words of wondrous beauty did Guru Arjan declare, when the Golden Temple was built:—

*God Himself did come :  
He stood up to do the work  
Of his humble bhaktas!  
On this beautiful spot,  
In this beautiful Temple-tank,  
God poured Himself  
His nectar of water.*

This faith in "God-with-us," indeed, makes the great Gurus eternally young.

The Sikh *sangat* was a spiritual fellowship. "Always is the Guru's rule obeyed," said Guru Arjan on an important occasion; "the wishes of the Sikh Community are sacred." The Sikh *sangat* combined culture with labour. It is significant to note the Sikhs recognised loyalty to no earthly sovereign. Their loyalty was conditional. For above the sovereign was God.

And what a love had the Sikh Gurus for the peasant and the proletariat! In the *Guru Granth Sahib* have been so beautifully brought together hymns of Namdev a calico-printer, Raidas a

shoe-maker, Saina a barber, and of Kabir a poor weaver. Guru Nanak was a lover of the poor; and he said:—"I shall sit with the lowest among the low. God's Eye of Mercy ever rests on those who serve the lowly."

Faith in God and devotion to the Gurus, *smaran* and *bhakti*, made the Sikhs a most vital Community. The history of the Sikhs, from the sixteenth to the eighteenth century, is full of illustrations of the vitality of this Community. Suffering without faith weakens, as suffering with faith and devotion strengthens a man. The Sikhs were all the better, purer, stronger, richer in character for their training in a school of danger and sacrifice. The hearts and minds of Sikh men and women were revolutionised by the power of faith. And as I have read story after story of the Sikh martyrs, I have marvelled that the frail, little bodies of boys and women could suffer so much.

The Sikh "faith of the sword" was faith in sacrifice. There was a time when a price was set on the head of every Sikh man or woman. It was in this school of danger that the Sikh built up his moral strength. He met the challenge of the government of his day with immense reserves of character, with fearlessness rooted in faith. The Sikhs remembered what Guru Arjan had taught:—"Accept death and renounce the hope of life." And the Khalsas remembered that Guru Gobind Singh had given them *pahal*, "the baptism of dagger," had taught them that every son of the Guru must be fearless in his fight.

In the eighteenth century Sikh heads were supplied to the government in abundance. The price



on each head varied from five rupees to twenty-five. But persecutions only added to the strength of the Sikhs. When the disciples asked Guru Amar Das what they should do in the face of persecution, the Guru said:—"Endure the wrong. It is nobler to accept suffering than to resent." And one Guru after another died a witness to the religion of sacrifice.

What a moving story is told us in the Sikh books of the martyrdom of Guru Arjan! He is imprisoned by order of government. His body is chained. They torture him. They ask him, again and again, to comply with the wishes of government and cancel some hymns from the *Granth Saheb*. He boldly says:—"I cannot cancel or alter an iota. There is no king save God. I do not fear, for my suffering is according to the Will of God." And this great martyr continues to sing hymns of glory to God and homage to Guru Nanak, the Incomparable Man of his age. Yes,—Guru Arjan Dev continues to sing hymns as they continue to torture him. For five days they torture the Guru. Then he sends a message to his son, asking him not to mourn the Guru's death nor "indulge in unmanly lamentation," but to "sing God's praises." Then, as the end is drawing nigh, he asks a minstrel to come with the *rabāb* (musical instrument) and sing to him the songs of faith and sacrifice. So passes away this poet-martyr, one of the purest and noblest of whom history has a record in any age or country, in any book or religion.

---

The Cross is the way to victory.

—T. L. VASWANI

## Happiness Is A Habit

BY JOSEPH MURPHY

The Kingdom of God is within you, and the kingdom of happiness is in your thought and feeling. Too many people have the idea that it takes something artificial to produce happiness. Some people say, "If I had a million dollars, I would be happy." Others say, "If I was elected mayor, or the president of the organisation, I would be happy." The answer is, "we must *choose* happiness." We must make it a habit to be happy. It is a mental and spiritual state. Happiness comes through your daily visits with God and in silent communion with His Holy Presence.

Begin now to eat the bread of the silence; you do this by meditating on the fact that, "In Him there is fullness of joy." As you dwell on these words, imagine the joy and the love of God are flowing through your mind and heart as a living current or stream; then you are stirring up the gift of God within you.

The Saviour is within you, but He is asleep. Awaken Him! It takes only thought to stir God into action. Every time you mentally reject the power of conditions and circumstances, and recognise the Presence of God in you, you are stirring up the gift of God within you. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee."

When your mind is clean and wholesome, when



your eyes are dedicated and focussed on God or the Good, and when you have a child's heart, your mind is at peace; then you are full of goodwill, and you are happy.

Say to yourself every day when you awaken, "God is my partner." If the day is raining, say with joy, "How wonderful it is to see God in action!" When you see snow falling, give thanks. When the sun shines, know it is blessing everyone.

Within you is the Power to overcome any situation. You were born to win, to succeed, and to conquer. There is a great thrill in mastering a difficult assignment; the joy is in overcoming. Stand up against the problem now. Take up that shining sword of truth, and say, "I go forth conquering and to conquer!" The Power of the Almighty is within you; It will reveal to you the perfect solution. It will show you the way you should go. Conquer and overcome every negative emotion within you. Love casts out fear. The peace of God casts out pain. Good-will casts out envy. In the midst of all kinds of adversity, look for that which is good, and that which is right; in other words look for the Divine answer.

Turn within you now, and say, "Every morning I will say, 'There is something happy on my way.'" Evil has no reality; for your evil is your disorganised mind.

God is Life, and Life is forever seeking to express Itself in ways of pleasantness and paths of peace. Its tendency is Lifeward. The urge of Life is progression. Life is seeking to express through you as harmony, health, peace, joy, and

[ Contd. on page 23 ]

## A Teacher Of My Early Youth\*

BY T. L. VASWANI

In my heart I carry an image and a dream. The image is of one whom I revere as a teacher of my early youth : and the dream is of a school in which I may see verified my vision of true education. I have travelled to many parts of India : I have wandered to hills and plains, to noisy cities and quiet villages in my quest. I have not yet found one school which may answer to the dream of my heart. Yet, still within me the image grows and the dream is radiant.

The image, I said, is that of a teacher of my early youth. He started a school : he nourished it with his vision of true knowledge. But he passed away when he had hardly put in three years of labour, and then the vision, too, passed away. And his School, falling into other hands, became no better than many of the schools I see in India today.

A school, it has been often urged, is in quest of knowledge or truth. And the true teacher is the home of truth. In ancient India, the word for the true teacher was the "*guru*." The teacher of my early youth, I referred to, was, indeed, a *guru* of the true type. In him I saw reflected the face of knowledge or wisdom. Many know him not in Hindustan : but his name was well-known in my part of the country,—Sind,—before

---

\* July 14 is sacred to Sadhu Hiranand.



Sind became a part of Pakistan. His name thrilled many of us with emotion. Hiranand,—the name we uttered in deep love and reverence. Hiranand sowed in some hearts the seed of true education.

What did he teach us ? And how did he teach us ? He taught more by life than by words. To me he taught, among others, the following :—

(1) Tradition has its value. Tradition is inheritance from the past. But tradition alone is not enough. Tradition and progress, both are needed. And of both must a school of the true type speak.

(2) The tradition of India is, essentially, of a spiritual type. It is reflected in the *Ramayana* and the *Mahabharata*, in the *Gita* and the *Upanishads*, in the *Vedas*, and *Puranas*, in *Sant-bani* and *Gur-bani*. Sitting at his feet, I began to know a little of these valued traditions of my country. Of the *Gur-bani*, two books we read with attention :—(1) Guru Arjun Dev's *Sukhmani*, and (2) Guru Nanak's *Japji*. I, also, learnt a little of the lives of saints. I read a little of the *Gita*, too. I began to love my country as the homeland of traditions rich in wisdom.

(3) Hiranand also taught that we must not rest upon a past, however hoary, but must learn to go forward. For the world is not stagnant, and knowledge is never static. He said, we must blend tradition with social advance. For, socially, our country had, again and again, slipped into errors, blunders, sins specially against children and the womanhood of India.

(4) Hiranand taught that a school of the right

type must be ruled by wisdom, by *atma-vidya*, by the Spirit of Love, and must not merely be an institute of science or historical research. Surely, such a school must not be of a utilitarian type. Today, our students' one ambition is to get jobs, to make money and live comfortable lives. To-day, our schools are in other ways, too, dominated by the creed of the businessman : I call them *vaishya*-schools. Businessmen pay homage to mammon. Such schools push aside the divine realities of life.

(5) Hiranand taught further that evil issues from the heart of man. The heart, infected with evil, corrupts the mind. So his emphasis was on the teaching :—"Purify the heart !" Hiranand emphasised the values of character. And he further taught that the eye must be clean and daily life must be simple. I believe that when the heart is pure and the eye is simple and the mind incorrupt, the body becomes radiant with light. Such a body belongs to the true *brahmachari*.

(6) I believe, too, that hidden treasures of the soul are revealed in some thing more than words. They are truly revealed in the radiance of the eyes. Hiranand did well in telling us, again and again :—"Keep the eyes pure ! Look not on any creature with impure eyes. Refrain from meat-eating ! And in every woman, in every girl, in every human being, behold the beauty of God !"

(7) I learnt at his feet this lesson, too, that *bani*, the inspired word, deepens faith in God. And without Him, life is empty : and without the wisdom of *bani*, literature stammers and does



not touch the secret of life. Hence the futility of novel-reading, which Hiranand always discouraged.

(8) He repeatedly emphasised that every student and everyone, who would grow in knowledge, must be simple. He himself was a picture of simplicity. Thinking of him, in the later years of my life, I often said to myself :—"A great gift of God to my country was Sadhu Hiranand." In him I beheld the beauty of the Franciscan spirit.

Summing up, in brief, the teaching of this humble teacher of youths, I may say, Hiranand taught the dialectic of the heart. He asked his pupils to trust the direction of the heart. He emphasised that students must not only *think* but, also, *see* with the heart. He taught that mere intellect was not enough. This teaching, I believe, must needs be emphasised in Mira Schools, also. Not merely must the heart be emphasised, but, also the will. Hence the great value of true discipline. When the mind, the heart, the will and the senses, these four come together according well, there awakes the rich music of knowledge. When these four accord well, one with the other, there is the music of life. And, indeed, there is no true knowledge without life. It is the life of the Spirit.

Hiranand attracted so many of us, because of the beauty of his daily life. He lived as a brave man, unafraid of difficulty, danger, unafraid of death. The heroic consummation of his life came in the day when, far away from his birthplace, in Patna he gave his life in serving, to the last,

his daughter, who was in the grip of typhoid fever.

If I were writing a sketch of this truly heroic soul, I would refer specially to two other notes of his life :—(1) his love of silence; and (2) his deep faith in the grace of God. Yes,—Hiranand believed in social service; and when cholera suddenly appeared in Hyderabad, he went from house to house to serve the sick. He proved to be an angel of mercy to the people of that place. He saved the young and the old from the clutches of cholera: and every house in Hyderabad blessed him for his rich services to the poor. But the deepest love in his heart was for silence. He taught and, in his life, he showed that God is nearest, not in turbulence, not in the tumults and strifes of life, but in the great stillness of the soul.

Many called him a *karma-yogi*. The craving of his life was for something nobler even than selfless action or *nishkama-karma*. He believed in the grace of God. He taught that evil dragged man down in the ditch, and only the grace of God could lift him up. He served, but in detachment, and he loved, with a longing in his heart, to receive, ever-increasingly, the grace of God. Wonderful was his love for interior life. How often did he not sit in quiet corners of his house, his school or the *mandir* to practise the presence of God!

Let me in reverence bow down to his brief, beautiful life. Humility was, perhaps, the deepest aspiration of his heart. His simplicity was an expression of his humility. And he was a friend,



a servant of the poor and needy, of men and women and children who were in poverty and pain. He kept a diary which he called his "private journal." Let me give from it a few extracts as I close.

"I feel no pain; neither do I feel joy. When shall I reach that state when my whole frame shall testify to the happiness of human life, when the breath that I draw shall whisper to all that to live is to be happy, that life is a blessing, that life, with all its painful accompaniments, is worth living? 'Tis an abominable lie to say that man is born to misery."

\*

\*

\*

In a section on "The Believer's Creed," Hiranand has the following:—

"That life is real and no dream.

"That life is sacred and has a definite purpose and is not a farce without a purpose.

"That the world is governed by laws which, in their effects, in relation to men, are painful or pleasurable, friendly or inimical.

"That the punishment of sin is instantaneous.

"That Christ's law of Love is higher than Moses' law of force."

\*

\*

\*

Again:—

"Some sacred joy uplifts me. What is it? It is a feeling that there is enough room in the wide world. Only let me strive to secure my seat."

\*

\*

\*

"What do you mean to do in life? To win praise and applause? No. To sacrifice? But how? I do not know yet."

"The whole world carries to us the message of love and forbearance. The stars above and the grass below, they all tell of peace, of love, of gentle dealing, of patient charity, of goodwill. The transcendental star and the lowly grass, in the scheme of nature, work in harmony. And so should we. The high and the low, the great and the small, the idle and the industrious, should work in blessed union and love, helping and directing one another. Dear brother, merging all difficulties and distraction in our common love, we should work conjointly for one another in affectionate union."

\* \* \*

"Glory, glory unto Thee, O Creator Divine, my Father, my Eternal Friend! May I ever aspire to be Thy faithful child!"

\* \* \*

"Like the birds of the air and beasts of field, let me sing, inarticulate, my hymn to the Creator who sent the sun and the dawn."

\* \* \*

"Glory, glory unto the Light of the Universe, Joy Infinite! May I mingle my voice with the rest of Thy creation, and in accents sweet and harmonious lisp out Thy praise."

---

### **Call of Culture : Cultivate the Soul**

[ Contd. from page 30 ]

character. I wished I had the time to speak of them. Enough, if in some hearts that listen to me here, linger these words of the great German Professor of Economics, the German Minister of Economics:—"Cultivate the soul!"



## Life Is A Love Story (II)\*

BY J. P. VASWANI

As our spiritual life unfolds, we pass through some trying experiences. We have to face difficulty and danger, ignominy and insult. Not unoften, we feel distressed and distraught,—completely frustrated in mind and heart. Such experiences are not without a purpose. They teach us to turn to God, to depend upon Him for everything. "Thou alone art, O Lord! I am naught! I am weak : be Thou my strength!"

Calling upon God for help in times of trial and tribulation may appear to some to be a very selfish act. But all our acts, in the beginning, have to be selfish,—until we learn to become "spectators" and watch the drama of life unfold itself on the stage of time. If to rely upon God is to be selfish, it is far better to be "selfish" than to be "egoistic" and rely upon our own limited powers. This "selfishness" is a necessary step in our spiritual evolution and will, at the right time, drop of its own accord,—even as the flower drops when the fruit is born.

The one lesson we all need to learn is,—utter dependence upon God. Everything else will follow. We must learn to turn to God for every little thing we need,—until, one blessed day, we find that we need nothing : our one and only need is God! When this happens, all that we need is

---

The first instalment appeared in our April issue.

provided for,—naturally, spontaneously, always at the right time. Before we need a thing, it is already there. Everything comes to pass at the right time in the right way. Then one moves through life like a king. When a king moves out every thing is prepared for him in advance : he does not have to ask for anything. All his needs are anticipated and provided for. 'Ye are kings! Why wander ye like the king's children, in the story, who starved and were clothed in rags, though around them were heaps of costly raiment and choice foods?

It is the year 1910. Dear Dadaji (Sri T. L. Vaswaniji) is in England. He has visited several places in Europe and spoken to eager audiences of the message of India's Rishis and Saints. His address at the *Welt-Congress*, the World Congress of Religions, at Berlin,—at which he has represented India,—and his subsequent lectures in different parts of Europe have aroused deep interest in Indian thought and religion and kindled in many hearts the flame of love,—love of God and His suffering creation. His work in Europe is now over. He is ready to return to India : but he has not the money to purchase a ticket. He does not worry : he knows that a ticket will come to him at the right time.

That afternoon, he receives an invitation to tea from the Maharani of Cooch Behar. She is in England on a holiday trip. Dadaji takes tea with her. In the course of her talk, the Maharani says to Dadaji:—"May I make a request?"

Dadaji smiles in answer.

The Maharani says:—"I understand that you



have finished your work in Europe and are returning to India. Permit me to get you a ticket to India."

Dadaji is not surprised. He knows that the life of him who completely trusts in God is one endless, ceaseless round of "miracles." They are not miracles: they are the normal, natural working of the Divine Mother who anticipates the need of Her trusting children and provides for them. Wondrous are Her ways! Blessed be Her Name!

We, too, have learnt to trust, but our trust is misplaced. We lay our trust in things which cannot trust themselves. We lay our trust in banks which fail and in bonds whose values fluctuate with every passing whim of a statesman or a dictator. We lay our trust in children and friends who do not hesitate to betray the trust, when it suits them. We lay our trust in earthly power and dominion, in abundance of worldly goods which are perishable and pass away. We do all this with a view to build up security of an uncertain life in an uncertain future. Alas! we sacrifice the security of a certain life in the certain present, which would be ours if only we placed our trust in God!

When we lay our trust outside God, we bind ourselves to a life of ceaseless struggle. And struggle means uncertainty : struggle means anxiety, worry. We are tossed hither and thither like a storm-beaten boat knowing not whither we move. All our time is spent in providing for some untoward happening which need not occur at all. All our time is spent in making preparations for living, so that we really never live at all. Little

wonder if our lives are bereft of the joy of living.

A man met me the other day. He is a clerk in a Government office. He earns enough to be able to live a comfortable life. But he always appears to be in need.

"What do you do with your salary?" I asked him.

"I spend only half of it," he said; "the remaining half I save for the rainy day."

"What may that be?"

And he said:—"Who knows? Life is so uncertain. I may meet with an accident and be disabled for life. I may fall seriously ill and become unfit for work for a long time. Who, then, will take care of me?"

And I said:—"One there is who will take care of you!"

"Who?" he asked. "I can think of none."

And I said:—"He who is the Father-Mother of us all! He feeds the bird on the tree and the fish in the depths of the sea. Will He not feed His own? He provides for the weak ant and the tiny insect. Will He forsake those who trust in Him?"

And I recalled to myself a small verse of Paul Flemming :—

*Why shouldst thou fill today with sorrow*

*About tomorrow,*

*My heart ?*

*One watches all with care most true,*

*Doubt not that He will give thee too*

*Thy part.*

There is rich wisdom in the words of advice given by Fenelon:—"The future is not yet ours.



Perhaps it never will be. If it comes, it may come wholly different from what we have foreseen. Let us shut our eyes, then, to that which God hides from us, and keeps in reserve in the treasures of His deep counsels. Let us worship without seeing; let us be silent; let us abide in peace."

There is a ladder which leads to the holy height where shines the white Light of Eternity. It is the ladder of faith, of trust. Believe in God! Trust in Him completely. Know that He will always do the very best for you. Therefore co-operate with His Will. Become a willing instrument in the Hands of God.

In this connection, the following may be found helpful:—

1. Greet difficulties with a smile and meet dangers with love. Never forget that the Mother Divine is ever with you,—protecting you, guiding you, guarding you. In a time of crisis feel the thrill of protection. Whisper to yourself:—"The Mother is holding me by the hand. I feel safe and secure!" The Mother never fails. See that you do not fail Her. Trust in Her till the breaking-point, and the breaking-point will never come! In one of the Psalms, we have the following moving words:—"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" And how beautiful the words of Wesley:—

*Thou Hidden Source of calm repose,  
Thou all-sufficient Love divine,  
My Help and Refuge from my foes;  
Secure I am while Thou art mine.*

True security lies in this that you feel God,—the Source of all wisdom and strength and abundance,—is yours.

2. Let prayer become a habit with you. Pray, pray and continue to pray. So many of our prayers remain unanswered because we do not pray out of the depths of our hearts and soon grow tired of praying. We become impatient and lose faith. We feel that as God is not going to act for us, we must act for ourselves. Alas! we forget that God always acts at the right time : and if He does not act, it only means that the right time is not yet. This applies not only to material requirements but, also, to mental and spiritual needs.

3. Pray for more and more faith. He who has faith has everything. For, verily, "faith moves mountains." Pray for faith as a famished person would pray for food, as a thirsty person would pray for water. To have faith is to feel sure that whatever God does is always for the best.

"Though He slay me, yet will I trust in Him," are the words of the Prophet Job. And in one of his poems, the great English poet, Browning, has the following touching lines :—

*I praise Thee while my days go on,—  
I love Thee while my days go on :  
Through dark and dearth, through fire and frost,  
With emptied arms and treasure lost,  
I thank Thee while my days go on !*

4. The cure of all ills,—physical, mental, spiritual,—is contact with God. From time to time, detach yourself from your surroundings and



enter within yourself. In silence wait upon God, conscious of His presence. From time to time, engage yourself in a loving and intimate dialogue with God. Offer all your work to Him : call out to Him for help before beginning any work : and give gratitude to Him when it is over.

5. Accept whatever comes to you. Do not seek the "pleasant" : do not shun the "unpleasant." But rejoice in everything that happens. All that has happened, all that is happening, and is yet to happen,—all, all is for the best! Turn out all thoughts of fear and doubt and anxiety. Close the windows and doors of your minds against them as you would against plague-germs. Face each trial and tribulation with love and laughter. Meet every situation in life with the favourite prayer of St. Francis de Sales,—the prayer of which I am never tired, the prayer than which I know of no more effective formula for inner peace:—"Yes, Father! Yes! and always yes!"

*Whate'er God does is well !  
In patience let us wait;  
He doth Himself our burdens bear,  
He doth for us take care,  
And He, our God, knows all our weary days.  
Come, give Him praise.*

He who lives thus knows what it is to feel the thrill of protection and safety,—now and forever. No storm can upset him : no news can shock him. In the midst of the most furious gale he is calm and composed as a safely-anchored boat.

Such a one has controlled his passions. He has eliminated his "self" and entered into a life of

holiness and happiness and harmony,—the life of true freedom which belongs to the children of God. He owns nothing : yet all the wealth of all the world belongs to him. He is attached to no one : yet all creatures,—men and birds and animals,—are his friends. He thinks of no one as an alien. All, all are his, his very own. And he breathes out benedictions to all,—to the “good” and the “bad,” to the rich and the poor, to saints and sinners, to thieves and profligates, to the forsaken and fallen ones. And to all he gives the service of love, beholding in them broken images of the Beloved.

Of one such man I read some time ago. He was a true man of God. A thief breaks into his house. The thief is a poor man : he and his family members have not taken a morsel of food for some days. When the man of God learns of it, he says to the thief:—“Do not waste your time. In yonder drawer is a costly ring belonging to my wife. Take it and run before she comes and catches you! And may the peace of God be with you!”

The thief cannot believe his ears. He rubs his eyes, moves towards the drawer, takes out the ring and disappears in no time.

Soon, the wife returns and, discovering the loss, raises a hue and cry. To her husband, she says:—“Some one has stolen my diamond ring costing over five thousand rupees.”

“I did not know it was worth that much!” the man of God exclaims, and immediately runs after the thief.

The man of God overtakes the thief and says



to him:—"I have come to tell you that the ring you have taken is worth over five thousand rupees. See that you do not part with it for a smaller amount!"

The eyes of the thief are touched with tears. He finds himself, face to face, with a new experience. He had never, in all his life, seen the semblance of such love. And in a single moment, his life is changed, transformed : he becomes a new man.

The man of God was a true *bhakta* of the Lord. He was rich in the wealth,—the only wealth that counts,—the wealth of love. He loved God with all the intensity of his being. And in acts of daily life, he taught that to love God is to do the Will of God. If there is one thing which God wills for us, it is this that we love our fellow-men as He Himself loves them. To love our fellow-men is to live for them and, if need be, to die for them! Such a life, as it unfolds from day to day, becomes an unending love-story,—stranger, indeed, than fiction and richer than a romance!

### **Happiness is a Habit**

[ Contd. from page 7 ]

happiness; these are the truths you are seeking. There is nothing but Good in God's universal, cosmic design. Enthroned in your mind the thought of the complete Omnipotence of God, and that God is watching over you, guiding you in all your ways. Let your mind be imbued with this idea, and the waters of healing will flow through you. As you focus your attention on these truths, you are making it a habit to be happy.

## **The Royal Road To Attainment**

**BY HENRY THOMAS HAMBLIN**

The trouble with most of us is that even after we have discovered the art of raising our consciousness to the plane of perfection (termed by Jesus the Kingdom of Heaven), we still remain immersed in the cares of the material life, and thus remain in darkness instead of living our life in Heavenly light, joy and peace. How strange it is that in spite of knowing this great secret of deliverance, we still allow ourselves to be bowed down with care, giving our whole attention to mundane affairs, instead of entering into the glorious liberty of the children of God.

"In the twinkling of an eye" we can pass from Time into Eternity; and yet, in spite of this, we still remain looking down into mundane darkness, instead of looking up into the Heavenly light; or we may spend our time reading newspapers, or magazines all of which deal mainly with those things which war against the Spirit, instead of reading words of Truth which would tend to raise us up into a high state of consciousness.

This reminds me of that celebrated picture, *The Man with the Muck Rake*, which, at one time, used to be publicly exhibited from town to town in England. The name of the artist eludes me, but the picture was based on John Bunyan's immortal classic, *The Pilgrim's Progress*. It was one of the scenes which Christian and his companion



saw at the interpreter's house. In the picture we saw depicted a man of intense expression looking down, busily raking amongst the dirt and straws at his feet. His whole attention was focused on his endless and hopeless task, yet all the time there was, just above him, a bright angel, holding above his head a brilliantly luminous crown of glory. No comment was necessary, neither was any given. The silence which surrounded the picture was more powerful and impressive than any comment could possibly have been. As one gazed at it, one was reminded of St. John's words:—"Love not the world.....the lust of the eyes and the pride of life. For the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever."

One was reminded also of the words of Jesus:—"But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." By "the Kingdom of God" is meant the higher consciousness of perfection. It is not a place, but a state of consciousness. When we rise into this higher state of consciousness, all things are added, simply because all that obstructs the Divine perfection from manifesting is removed or by-passed. When we are in a state of Heavenly or God-consciousness we see things as perfect; and when we see them as perfect we find that they are perfect.

From this we see that to find what Jesus called the Kingdom of God or Heaven is the royal way of attainment. The trouble is that as already pointed out, we are apt to neglect this potent means of grace, and instead, like the man with the muck

rake, become enmeshed with worldly and mundane things; and thus remain in bondage to material forces and destructive worldly powers.

It is far from easy, for most of us at any rate, to understand that the adversities of this life "just don't matter a thing." What is important is the way we meet them. If we allow them to exasperate us, or to discourage us, then they become hurtful. But that is not due to the experiences themselves, but to the way we react to them. If, however, we meet life's experience with co-operation and friendliness, and if we accept them and work through them, instead of rebelling against them or running away from them, then our greatest hinderances are turned into our greatest blessings, and each difficulty is transformed into a stepping stone to higher things.

Through practising the Presence,—that is, entering into the consciousness of being a spiritual being, and realising our oneness with That which changes not,—through so doing, not only are obstacles removed from our pathway (they simply melt away), but also all that we need for our highest expression is added to us.

Directly we shift our centre of consciousness from ego-sense to God, whatever may be obstructing us begins to melt away or become transformed, while all that we need begins to flow in our direction.

When we are in trouble, the temptation is for us to concentrate upon it and to pray about it, or treat against it. The practice of denials and affirmations although valuable to beginners, is liable to focus the mind on the trouble rather



than upon God. Especially is this the case if the object at the back of the mind should be an escape from our difficulties in order that our life should be made easier.

But Jesus said:—"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." This means of course that we should seek and find the higher consciousness, in which our centre is switched from ego-sense to God-consciousness in which we *know* that we are one with That which changes not, and that we are true sons of the Eternal or as St. John puts it:—"Now are we the Sons of God."

Directly our centre becomes reoriented in this way, we find that we have entered into what St. Paul described as "the glorious liberty of the children of God."

This is the secret of all power. We become suns in the firmament of God. Suns, not planets. Planets merely *reflect* light, whereas suns *give* light. Therefore, we should not become a mere satellite of some one else, but should focus our soul upon God.

Of ourselves, of course, we are nothing, but we become changed into the image of that which we contemplate. St. Paul, that greatest of all mystics, said:—"But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." We cannot change ourselves: it is the Divine Spirit who changes us completely. All that we do is to contemplate the Lord's glory: the Spirit does all the work of transformation.

[Contd. on page 39]

## Call Of Culture : Cultivate The Soul!\*

BY T. L. VASWANI

Dr. S. Radhakrishnan! What a joy to greet him on this occasion!

14 years and more have passed since I came to Poona. I travelled to this place from my birth-place,—Sind. The village-folk in Sind believe less in meetings, more in *mellās*. Our meetings in Sind are *mellās*. What is a *mellā*? A *mellā* is a meeting of fellowship. In the villages of Sind we do not believe in conventional academic functions, but we believe, we meet together there to greet one another in fellowship and love. And it seems to me that this meeting together of men and women to hear the beloved of our hearts,—Dr. Radhakrishnan,—is more of a *mellā* than an ordinary meeting.

It is a privilege to have Dr. Radhakrishnan in our midst to bless us and the Mira Movement. Thinking of *mellā*, I have said to myself:—"Here in this *mellā*, God meets Himself in brother man." We meet together in the spirit of fellowship and love. My links with him are more than with any other great men who live today in India.

Friends of the Mira Movement! I have asked myself, again and again:—"Who is he?" Many of you think of him as a great man. I think of

---

\* Being notes of an address delivered by Sri T. L. Vaswani on the occasion of the visit of Dr. S. Radhakrishnan (then President of India) to the Mira Campus, in 1961.



him as a great servant of humanity. I think of him as an awakener of East and West. When, many years ago, he published his remarkable book on Indian philosophy, I remember *the Times Literary Supplement*, in an article paid a remarkable tribute to Dr. Radhakrishnan. The writer of the article was, I believe, Dr. Inge,—a great thinker. He wrote to say that Dr. Radhakrishnan had, by publishing the book, opened a new path to thinkers of East and West. I recalled the words of a great thinker of ancient Egypt. Walking along the banks of the Nile, this thinker said:—"I am come to give a new awakening to the people." I bow down to beloved Dr. Radhakrishnan as a great awakener of East and West. Yes, East and West both are at rest in the hands of Eternal Peace. And he is a lover of peace. He is a lover of humanity.

*The East is God's and the West,  
The Lands of the North and the Southern  
lands,—  
They are all at rest  
In the peace of His Hands !*

A Sufi thinker of Iran, in a book, speaks of "seven valleys" which one must cross to attain to the wisdom of the Perfect Life. Of these "seven valleys," the last valley is "the valley of knowledge." "When you enter the valley of knowledge," he points out, "you hear a song; and the song says:—'Blessed are you to come here to join the company of the servants of God!'" This, verily, is true knowledge,—the service of humanity. This is true knowledge, the service of the

eternal values of life. Of this great truth, my beloved friend, Dr. Radhakrishnan, has spoken to us, again and again, in book after book, in article after article, in lecture after lecture. This truly great man of India,—perhaps the greatest man living today,—has emphasised this thought, this great truth, that true knowledge is the service of eternal values, the service of God, the service of humanity, the service of the poor and lowly.

Friends and countrymen! Several years have passed since Germany crumbled to her fall. At the close of the first World War, Germany, once great, was fallen. Germany, once the leader of Europe, was a defeated, depressed nation. A new government came into being. The portfolio of economics was given to one man whom I regard as truly great,—Ratheneau. He wrote a book called, *The Way of Economics*. This great man, Ratheneau, speaks in this book specially to the young men of Germany. He says to them:—"O ye that are young! You want to be great again, and so you wish to have more money, you wish to have possessions, you wish to become the leaders, one day, of a new, prosperous Germany. But you are wandering!" Says this great thinker:—"One thing let me tell you, young men of Germany! If you will truly build a great German nation, cultivate the soul!"

When asked, "Sir! What do you mean by cultivating the soul?" he says:—"Cultivate character!" And he offers an analysis of the elements of character. Four special qualities he emphasises in order that you may build a new

[Contd. on page 14]



## Glimpses Into Great Lives

BY J. P. VASWANI

### CONSTANT PRACTICE IS ESSENTIAL

Paderewski, the distinguished pianist, was once asked why he continued to practise at the piano for several hours a day, even though he had attained mastery over music. He answered :—

“If I don’t practise for a day, I notice it.

“If I don’t practise for two days, my colleagues notice it.

“And if I don’t practise for three days, everybody notices it.”

Constant practice, *abhyasa*, is essential. Through *abhyasa*, the impossible becomes possible. Through *abhaya*, as the Gita says, even the wild and wayward mind can be restrained.

### THE HOW AND THE HOWLESS

Rabia sent to Hasan three things,—a candle, a needle and a hair.

Asked to explain, Rabia said :—“Be like the candle which gives light to others and is itself consumed. And be like the needle which clothes others while it remains naked. When you live thus, a thousand years will be to you as a hair.”

“Would you wish to marry me?” Hasan asked Rabia once.

Rabia answered :—“Marriage is for those who have being. Here being has disappeared, for I have become naughted to self and exist only

through Him. I belong wholly to Him and do as He bids me do. You must ask my hand of Him, not of me."

"How did you find the secret, Rabia?" Hasan asked.

And Rabia answered :—"I lost all things when I found Him!"

"How do you know Him?" Hasan enquired.

Rabia said :—"You know the 'how' : I know the howless!"

#### ALEXANDER AND DIOGENES

Alexander, the world-conqueror, said to the rishi of ancient Greece, Diogenes :—"Ask what you will,—and you shall have it!"

Diogenes answered :—"If you must give me something, give me the gift of immortality!"

"That I cannot do," exclaimed Alexander.

And Diogenes said :—"Then why doth Alexander take such pains to conquer the world, when he cannot assure himself of one moment to enjoy it?"

#### EVERY BREATH IS PRECIOUS

As he was returning from his conquests in the East, Alexander fell ill. The fever kept on mounting. The physicians told him that the end was near.

Alexander said :—"If anyone can extend my life by a day, I shall give him half my kingdom. I yearn to reach my native land and see the sweet face of my mother, before I die!"

After some time the physicians said :—"Sir, you have but five more minutes to live!"



And Alexander said :—"Alas, how foolish I was to waste so many precious years of my life in conquering kingdoms, in exchange of which I cannot buy even one breath!"

Every breath is precious. In one of his poems, Kabir sings :—"Every breath that you draw must be passed in remembrance of the Lord. Every single breath is worth more than the value of this world and the next."

#### THE SECRET OF YOGA

Bhartari, the leader of a group of *yogis*, met Guru Nanak. Bhartari was anxious to convert Guru Nanak to his cult.

"Why do you wander from place to place and refuse to enter our fold?" asked Bhartari. "Permit me to put ear-rings in your ears and clothe you in the garments of a *yogi*. Let me make you a *siddha*, and teach you how to live for ever."

Guru Nanak was greatly amused. And to the ancient *yogi*, he said :—"Is it necessary to pierce the ears to become a *yogi*? *Yoga* is the union of the individual with the Divine Spirit and not a matter of wearing certain garments."

The Guru added :—"Outward forms and physical exercises are of no avail as long as the ego rules. If a man is to teach others, he must annihilate the ego and make his mind pure,—free from pride and attachment and anger."

Bhartari was annoyed. How could a young man like Nanak dare to question him? "Listen," he said, "I inherit the wisdom of centuries. Our system has endured from the beginning of time and its truth has never been challenged."

Humbly answered the Guru :—"I beg of you not to be annoyed. Age is no evidence of the intrinsic merit of a system. Is it not true that good and evil have existed, side by side, from the beginning of time? The evidence of *yoga* is not age but the elimination of the ego. The *yogi* is singularly free from the evils of passion and pride, of greed and attachment and anger."

"GO AND SIN NO MORE !"

They brought to Beloved Dadaji (Sri T. L. Vaswani) a girl who had gone astray. Beloved Dada looked at her penitent face : there were tears of repentance in her eyes. Dadaji wiped her tears with his handkerchief and said to her :—"Forget what God hath forgotten! Go and sin no more!"

The girl's life was transformed. She became new. She came to the *satsang* every evening and, before returning home, made it a point to meet Dadaji and receive his blessings. He always met her with the love of a mother for her child.

Referring to the girl, Dadaji once said :—"Sin is a whirlwind. Love is gravitation!"

#### EVERYTHING IS IN ITS PLACE

Rabbi Bunam was walking with some of his friends. Suddenly, he stopped and picked up a grain of sand, looked at it lovingly, then put it back exactly where he had found it.

Rabbi Bunam said :—"He who does not believe that God wants this grain of sand to lie in this particular place, does not believe at all!"



**Daily Inspiration :**

**Thus Spake Guru Arjan\***

**July 1** **I Lean on Thee!**

As I tread the pathways of life, I lean on Thee,  
O Lord! And I am safe!

**July 2** **The One Lesson**

One is the lesson I have learnt from the  
Saints:—Seek refuge at the Lotus-feet of the Lord!

**July 3** **O Merciful Lord!**

Have mercy on me, O Merciful One, that im-  
bued with Thy Love, I may contemplate Thy  
Name, day and night!

**July 4** **Acceptance**

May I learn to accept whatever Thou doest  
or causest to do!

**July 5** **How Long?**

How long wilt thou remain thus attached to  
thy body and thy wealth?

They will not keep thee company in the jour-  
ney to the Great Beyond!

Therefore give thy heart to God and His Holy  
Name!

**July 6** **Peace**

Blessed is the person who contemplates the  
Lord, day and night!

He is ever at peace!

---

\*In this section are brought together excerpts from the  
*bani* of Guru Arjan Dev, translated by J. P. Vaswani. The  
translation is free, *not* literal.

**July 7**

**The Saviour**

The Lord is thy Saviour, here and hereafter.

Cherish Him with every breath of thy being!

**July 8**

**The Richest Gift**

The Gift of all gifts,—the richest Gift,—is the Name of God.

They that have It are blessed. Their ego is stilled. And death can touch them not!

**July 9**

**The True Friend**

Wherever I turn, I behold the Presence of the Lord. He is never from me afar! He taketh care of me each moment. He is my true Friend!

**July 10**

**The Devotee**

The wealthy are proud of their wealth, the landowners of their land. The king is proud of his kingdom. But the devotee rejoices in God alone!

**July 11**

**The All-Knowing One**

By wearing the ascetic's garb, one man may deceive many men. But no man may deceive God. He knows the state of every heart.

Turn away from the path of sin and cry for the mercy of the merciful Lord!

**July 12**

**Rejoice!**

O Lord! be thou enshrined within my heart that I may praise Thee and rejoice!

**July 13**

**The Way**

As a mother taketh care of her child, even so doth the Lord take care of us.

He is our Friend and Comrade.

He is here, there, everywhere. And the way to meet Him is through the service of His saints.

**July 14**

**The Saints**

Blessed is the place where the saints abide.



They are the dispellers of lust and wrath.

May I surrender my all to them!

July 15

In Vain

My years have been wasted in vain.

O Merciful Lord, have mercy on me and take me across!

July 16

Pool of Bliss

Unfortunate is the man who turns away from God.

He who is in love with the Lotus-feet of the Lord swims in a pool of bliss!

July 17

The One-in-All

Wheresoever I turn, I behold the One Beauteous Face. All creation is strung upon His thread.

July 18

The Other Shore

The world is a sea of sorrow, an ocean of fire. The flame of desire burns everywhere. How shall I be saved?

By uttering the Holy Name ceaselessly, man may cross to the Other Shore!

July 19

Fulfilled

My heart is ever awake to the Love of God and my tongue sings His Praise.

My sins are dispelled. My doubts are stilled. And I am wholly fulfilled!

But this happens not without dwelling on the Lord's Holy Name.

July 20

The Unstruck Melody

The unstruck melody of the *Shabda*,—the Word,—rings within me.

All my woes have vanished. I dwell in the Home of Bliss.

I behold His Vision. And my body and mind have become sanctified by uttering the Name

**Divine.**

**July 21**

**The Great Purifier**

The Name of God is the great purifier.

It purifies the sins of countless births!

**July 22**

**The Guru**

When I met the Guru, all my desires were accomplished.

I was rid of the ego and my age-long separation came to an end. I was united with my Lord.

**July 23**

**Devoid of Merit**

Devoid of merit am I, O Lord! Have mercy on me and own me as Thy very own!

**July 24**

**Incomparable**

There is none like unto Thee, O Lord! Thou art Eternal, Unknowable and Unknown! How shall I worship Thee?

Thou alone knowest how Thou art to be worshipped. Of ourselves we can do nothing. Teach us the way which leadeth to Thee!

**July 25**

**Attainment**

He with whom the Lord is pleased attaineth to Him, the Treasure of all-Good!

**July 26**

**Nothing Avails**

Nothing will avail thee in the day of death.

Thy kith and kin, thy home, dominions and possessions thou must leave behind.

Only the Lord's Name will bear thee company in the Great Beyond!

**July 27**

**Immortality**

Death cannot touch him who, in the last hour, contemplates the Lord.

**July 28**

**Awake! Awake!**

Thy stay on earth is only for a night! Why hast thou fallen in love with the dream? Awake!



**July 29.**

**The Transcendent One**

Even the Vedas know not the glory of God. For He is the Infinite, Transcendent One! He alone knows Himself. None else! None else!

**July 30**

**Emancipation**

He is the Compassionate One, over-merciful and kind. And whoso dwelleth on Him, even for a moment, is emancipated!

**July 31**

**The Pearl of Great Price**

Yea, I have obtained the pearl of great price. I bought it not. Through the Guru's grace, I found it within my heart. I seek no more. I have achieved the purpose of my life!

**The Royal Road to Attainment** [ Contd. from page 27 ]

Of course, it is not an outward change, but an inward one. As St. John said:—"It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him." We shall be like Him, because we shall be in the same state of consciousness. When we are like Him, we shall see Him. God will see Himself reflected in us and in His creation, and what He will see will be very good, for God being the Infinite Good, can, of course, see only that which is good. It is because of this that if we want to improve other people we must first become improved ourselves. If we become perfect, then we shall see other people as perfect.

If our environment is discordant it is we who have to become changed. The discord that we see around us is really an outpicturing of discord in our own inner life. If therefore we cultivate harmony within ourselves then we experience harmony in our environment.

## Book Reviews

By "Piya"

**YIELD** : by Tony Crisp. Pub. Turnstone Books, 37 Upper Addison Gardens, London W 148 AJ. pp.175.

"Let thine eye be single and the body shall be full of light," said Jesus. And the gifted author of this beautiful book tells us that to achieve this we don't have to put an effort; we just have to stand out of the way, open ourselves to God's influence and let It happen. The author says:—"When that touch comes, when that voice speaks, it is as definite and real to you as the hand of your friend, or the voice of your neighbour."

This wonderfully produced book in large type, subtitled "A Guide to the Flowering of the Inner Life," carries the assurance that if a glimpse of God can be experienced by one it is available to all. The book is full of profound quotations and describes spiritual experiences of a number of people who have trodden the Path.

**FROM INDIA WITH HOPE** : by Michael Henderson. Pub. Grosvenor Books, 54 Lyford Road, London SW18 3JJ. pp. 175. Price 35p (in United Kingdom); Rs. 4/- (in India).

This fascinating book, in blue jacket and with charming illustrations, considers some of the problems facing India, the incredulous work of the MRA (Moral Re-armament), and the practical endeavours of men and women to solve the problems.

The book tells us not what should happen, but what has already happened in India,—the Madras students who ended a nine-month factory closure, the Delhi Harijans who transformed the atmosphere in their colony and Nichols Roy (the Meghalaya minister) and Shashi Patel (Bombay businessman) who "giving up their hatred worked not for one caste but for the whole world."

This book, in the words of the author, "is not a book about



an Indian Movement. It is an attempt to capture human experience worked out in India but valid for the world."

### **Books on the Art of Living**

(1) **PERSONAL ACHIEVEMENT** : by Martin Rhodes. pp. 168. Price : Rs. 4/-.

(2) **LIFE THE GREAT ADVENTURE** : Edited by Premnath. pp. 290. Price : Rs. 5.50.

(3) **MIND YOUR MIND** : by William Welby. pp. 171. Price : Rs. 4/-.

All the three published by Sterling Publishers Private Ltd., AB/9 Safdarjang Enclave, New Delhi 110016.

The purpose of living is to discover the purpose of living itself; for the wisdom of life consists in self-judgment, and by a critical spirit and common sense to determine the goal for individual progress.

Martin Rhodes' book is not a book to be read and kept aside, for it is an action course divided into assignments urging us to act as recommended in the book. For, in the words of the author, "the greatest lesson this course has to teach is that you are master of your destiny once you know how to control your energies, mental, physical and emotional."

*Life the great Adventure* is a beautifully produced anthology which contains twenty essays,—by eminent Indians, which offer to answer some fundamental questions for a significant and more meaningful life, like how to take crucial decisions in life, how to look after mental and physical health, how to conquer fear and pain, and how to grow old gracefully, etc.

William Welby's *Mind Your Mind* gives basic principles of psychology which in household words is called "common sense" or "tact" for better understanding of our own thoughts and causes of various actions.

Easy to read and digest, these books offer enough opportunities "to form psychological judgments on rational basis rather than by mere instinct or sub-conscious impression."

**THE ANCIENT ART OF OCCULT HEALING** : by Eric Maple. Pub. The Aquarian Press, Wellingborough, Northamptonshire (U. K.). pp. 64. Price : 40p.

Healing, now described as tactile therapy, is actually a gift of God. Charged with a dynamic energy, the touch of the healer imparts "a series of signals to the patients' sub-conscious which acts as a mental stimulus to which the mind



has no option but to respond.”

This slender book, which is one of the “Paths-to-Inner-Power Series,” describes the various forms of healing and serves as a lucid but thorough introduction to this intriguing theme. The book will illumine the understanding of any serious reader anxious to know facts about this challenging facet of esoteric philosophy.

### Light of the Vedas

(1) DEVOTIONAL TEXTS OF THE ARYANS : Edited and translated by Pandit Satyananda Shastri. Pub. Virajaananda Vaidika Samsthaana, Ghaziabad (U. P.). pp. 212. Price : Rs. 20/-.

(2) MYSTIC APPROACH TO THE VEDA AND THE UPANISHAD : by M. P. Pandit. Pub. Ganesh and Company, Madras-17. pp. 125. Price:—Rs. 10/-.

(3) GEMS FROM THE VEDA : by M. P. Pandit. Pub. : Ganesh and Company, Madras 17. pp. 102. Price : Rs. 6/-.

The value of the *Devotional Texts of the Aryans* comes both from what it says and from who says it. The book, which forms the English rendering of *Aaryaabhivinaya*, an anthology of 100 stanzas from the Rig Veda and Yajur Veda, is Swami Dayananda Saraswati's first book on Vedic literature. His purpose in compiling the *Aaryaabhivinaya* was to explain the true conception of the nature of God, to awaken pure devotion for Him and to persuade readers to live a pure and disciplined life.

Satyananda Shastri, who elegantly translates this anthology into English, speaks with authority and with real and tender love and understanding. His compilation consists of the stanzas in their original Sanskrit form followed by a transcription of the same in English. In the commentary and footnotes that follow care is given to the roots of words. This book makes a fine text for those who are curious to plumb the depths of Vedic literature, from a point of view not necessarily traditional.

In *Mystic approach to the Veda and the Upanishad*, the author deals with the various methods by which scholars have approached the Vedas and Upanishads which, as Sri Aurobindo says, were “gained and bequeathed by the Rishis of old who were not bards or poets of common clay but inspired singers



who poured out in living vocables the highest experiences and realisations of the soul." His opinions and remarks on the meaning of Vedic Soma, the legend of Shunah-Shepa and the Upanishads,—which profess to bring out the truth of the mantras of the Vedas—form the rest of the book.

*Gems from the Veda* is an anthology of *slokas* in the Rig Veda and is issued by request to give guidance and help in the understanding of them. The author presents brief snatches from the Veda in their original Devnagiri script with their literal translations into English for the expansions of which he depends on Sri Aurobindo's interpretations of them.

### BOOKS RECEIVED

[Reviews may appear in due course]

1. GOD AS MOTHER : A FEMININE THEOLOGY IN INDIA : By Cheever Mackenzie Brown. Price : \$ 15.00; and 2. GOD OF ALL : By Claude Alan Stark. Price : \$ 12.00. Pub. Claude Stark, Inc., Cape Cod, Massachusetts 02670 and Hartford, Vermont 05047, U. S. A.

1. THE IMPRISONED SPLENDOUR : By Raynor C. Johnson. Price : \$ 2.95; and 2. I WAS A MONK : The Autobiography of John Tettemer : By Janet Mabie. Price : \$ 1.25. Pub. The Theosophical Publishing House, P. O. Box 270, Wheaton, Ill. 60187, U. S. A.

THE ROAD EAST : America's New Discovery of Eastern Wisdom : By Harrison Pope Jr. Price : \$ 7.50. Pub. Beacon Press, 25 Beacon Street, Boston, Mass. 02108, U. S. A.

1. METHODS OF PSYCHIC DEVELOPMENT : By Dr. Quantz Crawford. Price : \$ 2.95; and 2. CREATIVE VISUALIZATION : By Andrew Wiehl. Price : \$ 2.95. Pub. Aquarian Age Book Distributors, Llewellyn Publications, Chester-Kent, Inc., P. O. Box 3383, St. Paul, Minn. 55165, U. S. A.

ZEN : For Americans including the Sutra of Forty-Two Chapters : By Soyen Shaku : Translated by D. T. Suzuki. Price : \$ 2.95. Pub. Open Court Publishing Company, P. O. Box 599, La Salle, Illinois 61301, U. S. A.

SHAH ABDUL KARIM : By Motilal Jotwani, Price : Rs. 7.50. Pub. Kumar Brothers, Hauz Khas, New Delhi.

1. THE CASE FOR REINCARNATION : By Leslie D. Weatherhead; and 2. THE EVIDENCE FOR SURVIVAL FROM CLAIMED MEMORIES OF



**FORMER INCARNATIONS** : By Ian Stevenson, M. D. Pub. M. C. Peto, 4 Oakdene, Burgh Heath, Tadworth, Surrey, England.

1. **GUIDE-LINES FOR MEDITATION** : Price 25 p.: and 2. **MYSTICISM** : Price \$ 1. Pub. The Church's Fellowship for Psychical and Spiritual Studies, 88 Newman Street, London, WIP LD.

1. **MOTHER INDIA'S LIGHT HOUSE : INDIA'S SPIRITUAL LEADERS** Price : \$ 2.25; 2. **COMMENTARY ON THE BHAGAVAD GITA : THE SONG OF THE TRANSCENDENTAL SOUL** : Price \$ 1.95. By Sri Chinmoy. Pub. Rudolf Steiner Publications, Blauvelt, New York 10913, U. S. A.

**A RABBINIC ANTHOLOGY** : By C. G. Montefiore and H. Hoewe. Price \$ 7.50. Pub. Schocken Books, Inc., 200 Madison Avenue, New York, N. Y. 10016, U.S.A.

**STELIA POLARIS** : Price : 15 p. Pub. The White Eagle Lodge, 9 St. Mary. Abbots Place, Kensington, W. 8.

1. **REALITY AND ECSTASY : A RELIGION FOR THE 21ST CENTURY** : By Harvey Seigert. Price : \$ 2.95; 2. **FOUNDERS OF LIVING RELIGIONS** : By Herbert Stroup. Price : \$ 3.95; and 3. **A SERIOUS CALL TO A CONTEMPLATIVE LIFE STYLE** : By E. Glenn Hinson. Price \$ 2.85. Pub. The Westminster Press, 905 Witherspoon Building, Philadelphia, PA 10107.

1. **GARBAGE AND THE GODDESS** : By Bubba Free John. Price : \$ 4.95; 2. **THE SPIRITUAL INSTRUCTIONS OF SWAMI MUKTANANDA** : By Bubba Free John. Price \$ 1.50; 3. **THE YOGA OF LIGHT** : By Hans-Ulrich Rieker : Translated by Elsy Becherer. Price : \$ 3.95; 4. **THE KNEE OF LISTENING** : By Franklin Jones. Price : \$ 3.95; 5. **THE HEART OF THE RIBHU GITA** : By Franklin Jones. Price : \$ 1.95; 6. **THE METHOD OF THE SIDDHAS** : By Franklin Jones. Price : \$ 3.95; 7. **A NEW APPROACH TO BUDDHISM** : By Dhiravamsa. Price : \$ 1.95; 8. **VEDANTA AND CHRISTIAN FAITH** : By Bede Griffiths. Price : \$ 1.95; 9. **THE SPIRITUAL INSTRUCTIONS OF SAINT SERAPHIM OF SAROV** : By Franklin Jones. Price : \$1.95. Pub. The Dawn Horse Press, 731 N. La Brea Avenue, Los Angeles, California 90038, U. S. A.



## News and Notes

By "Gulshan"

### Gateway to Bliss

To commemorate the Foundation day of the Mira Satsang at Bombay, a meeting was held at the R. K. Academy Hall, Bombay, on the 29th of April.

Brother J. P. Vaswani, addressing the crowded gathering, said:—"Satsang is a door through which one may enter the Heavenly Home. Aeons have passed since the soul of man left its abode of peace when, merged in the Lord, it lay wrapped in bliss. Forgetting its original state, the soul of man has wandered from illusion to illusion. The purpose of the satsang is to wake up the slumbering soul of man and lead it back to the Lotus-feet of the Lord, where is true blessedness and bliss!"

On this occasion the "Hassanand Jadugar Yaadgar Trophy" was presented to Shri H. G. Advani and silver medals were presented to Shri Kishinchand Shahani and Shri Vishnu Sadarangani, for services rendered to the community.

### Shanti Maya Yagna

Five years ago, on the 15th of May, 1970, dear Shanti's journey on this earthplane was over, and she retraced her steps Homeward, heedless of the calls behind, intoxicated by the wine of Divine Love.

This year, as usual, the occasion was celebrated with great enthusiasm and devotion at Poona, Bombay, Delhi, and other places. At the Mira Campus, a four-days' programme had been organised, commencing from the 13th. On the evening of the 13th, students of the Mira Institutions, and on the 15th, devotees of Beloved Dadaji and sister Shanti paid warm tributes to her memory. On the morning of the 15th, there was a pilgrim-procession which started from Beloved Dadaji's sacred Samadhi at 5.15 a. m., and wended its way through the sleepy streets of the city singing:—"Arise! Awake!" Later in the day, cloth was distributed among the needy sufed-posh sisters, over 400 in number, and fruits were

distributed among the poor patients in the Sassoon Hospital.

On the 16th, at the evening fellowship meeting, Brother J. P. Vaswani in his speech, gave a brief account of the life and teaching of Sister Shanti. "Nine years ago, when Beloved Dadaji gave up his physical body, Shanti's heart was pierced with the arrow of separation. Her songs sung in separation arouse thrills in the hearts of her devotees today." He further added:—"The secret of Sister Shanti's immortality lay in the fact that she realised, since her very childhood, that life at its longest is so brief; the distance to be travelled is long; to reach the goal, let me run as fast as I can. Shanti realised that her Beloved was not in temples or in mosques, but in the broken cottages of the poor. Her dedicated life was rooted in these two ideals:—Shedding tears of longing and love for the Lord; and wiping the tears of the forsaken and forlorn!"

### **New Education**

42 years ago, on the 4th of June, 1933, in an atmosphere charged with purity, love and faith, Beloved Dadaji, (Sri T. L. Vaswani) founded the first Mira School in Hyderabad-Sind. The Mira School proved to be, in the words of Dr. Arundale, the-then World President of the Theosophical Society, "an oasis in our educational desert."

The 4th of June was celebrated on the Mira Campus as a day of thanksgiving and prayer. The celebrations commenced with early morning worship, kindling of the sacred *havan* fire, recitations from the great scriptures of the world, and included Beloved Dadaji's discourses, speeches of school students, and service of the needy.

At the morning gathering, Beloved Dadaji spoke to us concerning the lofty ideals for which St. Mira's institutions stand. He stressed that every person who seeks to receive education on right lines must first acquire two basic qualities:—(1) He must cultivate the feeling of one-ness with all creation and must become a helper of the helpless,—a 'burden-bearer.' (2) He must cultivate love,—love for the Lord, for His *bhaktas*, and for His suffering creation.

At the evening gathering, Shri Gangaram Sajandas, the Secretary of the Mira Movement, gave a brief report of the history and activities of the Movement and pointed out that a big plot of land admeasuring  $7\frac{1}{2}$  acres had been purchased



for twelve lacs of rupees, for the Sadhu Vaswani Vidya Nagar, where Mira Institutions, including St. Mira's College for Girls, would be situated. The meeting was addressed by Principal Jamadagni of the Abasaheb Garware College and Shri Hirekar, an eminent lawyer of Poona. Both of them paid glowing tributes to Beloved Dadaji and the work of the Mira Movement. The Mira Institutions, they said, were unique and educational institutions in the Maharashtra had much to learn of them.

Brother J. P. Vaswani, in his inspiring address, said:—"The emphasis in the Mira institutions, is not merely on book knowledge, but primarily on (1) character building; (2) spiritual unfolding,—for education is essentially a thing of the spirit; and (3) service. An humble attempt is being made in the Mira institutions, to translate these ideals into action. In this age when men and women are being swept away by the wave of atheism, the Mira institutions raise their voice above the storms of doubt and scepticism, and say:—"Turn back to God, for without God life has no significance!" "

### **Dada Yagna**

A monthly feature of the Brotherhood Association is *Dada Yagna*,—the day on which Beloved Dadaji cast off his physical body. This month, *Dada Yagna* fell on the 5th and was celebrated with great enthusiasm and devotion.

The celebrations included *Nam-kirtan prakirma*, recitations from various scriptures, Beloved Dadaji's recorded discourses, kindling of the sacred *havan*-fire, and service of the *Daridra Narayan* and the sick patients in the Sassoon Hospital. The needy *sufed-posh* sisters,—about 400 of them,—were given packets of potatoes, onions, match-boxes, tea-leaves, sugar, and a rupee note each.

Next month, this sacred day falls on the 5th, and will be celebrated in a similar manner.

### **The Faith of Guru Arjan Dev**

The 13th of June was sacred to the memory of Guru Arjan Dev. On this day, at the evening fellowship meeting, Beloved Dadaji, in his moving upadesh, spoke to us concerning the blood-curdling tortures which were inflicted on Guru Arjan Dev, by the then Mughal Emperor,—Jehangir. Beloved Dada said:—



"Jehangir had ordered Guru Arjan Dev to expunge certain statements from the *Guru Granth Sahib*, to which Guru Arjan Dev replied, 'I cannot cancel or alter an iota. I obey the King of Kings, and if in carrying out His orders this mortal frame is sacrificed, I shall deem it my good fortune.'

"Guru Arjan Dev fully understood the consequences of such an act. But he also understood the Divine plan whereby he was to serve as an instrument for the removal of all injustice under which God's people were groaning, and this is why he willingly embraced his martyrdom.

"Seated on the throne which was made up of the instruments of his torture, the Guru's attitude was one of complete self-surrender to the Will Divine:—'*Tera bhana meetha lage!*' 'Sweet is Thy Will, O Lord!'

"Today, Guru Arjan Dev is worshipped as one of the purest and noblest martyrs of whom history has a record in any age or country, in any book or religion."

### **The Birth of the Bhakti-Cult**

Every Thursday evening, Brother J. P. Vaswani passes on to us the teachings of the Great awakeners of humanity. At present, he has been giving a series of talks on the initiators of the *bhakti cult*,—The Alvars,—12 in all, who were born in the South of India. They believed that although man's wants and needs are seemingly endless, in reality man's one and only need is God, God and not what man can get out of God.

The first three Alvars were (1) Poygai; (2) Putattar; and (3) Pey. We were told that each had heard a great deal about the other two, and each longed to meet the other two, and so, set out in quest. They were brought together when they happened to seek shelter under one roof, on a stormy, rainy day, when thunder rolled, and lightning flashed across the dark skies. Their coming together gave birth to the *bhakti-cult* which provided a master-key that unlocks every door in the mansion of the Spirit and leads man directly into the presence of God.

### **Double Number**

Due to certain unavoidable circumstances the June issue could not be published. The current issue is a double number (with 48 pages) for the months of June and July, 1975.





## **SADHU HIRANAND**

Like the birds of the air, let me  
sing, inarticulate, my hymn to the  
Creator who sent the sun and the  
dawn !

—*Sadhu Hiranand*

## EAST AND WEST SERIES

[ Monthly ]

**An Interpreter of the Life of the Spirit**

The "East and West Series" seeks to spread the message of the saints and sages, the prophets and *rishis* of Humanity. They have appeared in all ages. They have sanctified both East and West.

**Annual Subscription :**

*In India:—Rs. 3/-; outside India :—8 s. or \$ 1.50 or equivalent.*

*Life subscription:—Rs. 100/- or £ 10 or \$ 30.00.*

*For a specimen copy send stamps worth 50 p.*

**Write to:—**

The Manager, "East and West Series,"  
10, Sadhu Vaswani Path, Mira Nagar, Poona-1, ( India ).

## EAST AND WEST SERIES

**Some of the numbers issued so far :—**

- No. 116. Pictures From the Buddha  
No. 128. The Upanishads and the Modern Man  
No. 145. The Great-Souled Gandhi  
No. 146. Guru Nanak: Glory of India  
No. 168. The Divine Flute Player  
No. 176. Shanti Speaks  
No. 177. Blessed are the Merciful !  
No. 190. Thoughts For Meditation  
No. 191. Jamshed Nusserwanjee : A Prophet of the Poor  
No. 77. Three Prophets *Each 50 p. or 1s. or 20 cents*  
No. 88. The Dedicated Life  
No. 91. Torch-bearers  
No. 97. Through Darkness to Light  
No. 130. The Way of Service  
No. 153. Mary Magdeline  
No. 158. Why India Lives  
No. 170. The Call of India's Culture  
No. 197. Pictures From Mystics *Each 75 p. or 1s. 6d. or 30 cents*  
No. 66. Ten Witnesses  
No. 79. Sons of Krishna  
No. 87. Education : What India Needs  
No. 94. Four Men of Destiny  
No. 100. Born to Serve  
No. 165. A Child of God  
No. 175. Garland of Letters *Each Re.1/- or. 2s. or 40 cents*

---

Printed by P. H. Ramchandani at Lokasangraha Press, 1786,  
Sadashiv Peth, Poona-30 and published by him from  
Gita Publishing House, 10 Sadhu Vaswani Path, Mira Nagar, Poona 1.

Owned by P. N. Manchandya

Editor : J. P. VASWANI

**Price : 75 p. or 1s. 6 d. or 30 cents**